



# The Buddha Project

## IDMT Meditation Script

October 11, 2025: Dependent origination

### Preliminaries

1. Start with a moment of visualizing the Buddha and having a small reflection on him. Or her, for that matter, as buddha's do not have gender, they just display them for our sake.
2. To visualize the Buddha, to feel the Buddha, we first need a moment of letting go, of freeing our mind of some of the consequences of our ignorance, which makes us involuntarily want and not want things. For the very essence of the Buddha is equanimity. So, for us to understand and feel the Buddha, we must bring to the fore that same equanimity, to become peaceful and content in the present. So that we may experience, as the Buddha did, that true freedom comes from release, from letting go.
3. Thus we can imagine that in this equanimity, we remember the Buddha. As a friend who has been sitting with us, but whose presence we forgot. We can visualize him, recognize him in any way that inspires us.
4. From his demeanor we might understand that the Buddha is fearless. As in contrast to ourselves, his mind, his feelings, serve him, they are no longer unreliable. He's convincing in explaining that there is a path to liberation, for it is easy to understand. Having fulfilled all his own needs, he works tirelessly simply out of appreciation and compassion, without preferences, without expecting anything in return.
5. Pervading us still with his activities, even two and a half thousand years later. The buddhas and the children of the Buddhas are truly our best friends. In the presence of the Buddha, we can recite the prayers.

### Arriving in the present

6. With our hearts warmed, we can return to calmly abiding with the Buddha. Preparing ourselves for a meditation on dependent origination.
7. Take a moment sitting with the Buddha and not doing anything at all. Whatever happens, happens. We can simply rest in that space of equanimity, letting all things come and go, not being disturbed by anything, for nothing can disturb the mind apart from the mind itself.
8. Simply being aware of that stillness flowing, allowing sensory impressions and thoughts to make this visible.

### Cultivating a motivation

9. The outstanding quality of a precious human rebirth is that it has, as far as we know unique to us, the capacity of our mind to question itself. We have a language to question language. Which is important, for our perception, our experience, is generated by that language, by a concept.
10. Although language and conceptuality have many important contributions to make, they also come with problems, making things and persons, even ourselves, appear differently than we exist.



### The actual practice

1. Let's start by taking a look at the appearance that conceptuality creates, by for example looking at our favorite car. If you're not into cars, cellphones or computers will do nicely as well. Any object that draws your desire. As students in Monaco have still promised me a ride in a red Ferrari, I will go for a red Ferrari.
2. We may wonder for a moment what makes a red Ferrari or another desired object so attractive. What makes it special, desirable?
3. We know the appearance of a red Ferrari and how our mind understands it and desires it, is inclined to pay attention to it, thinking about it.
4. But what happens if we go beyond the appearance? When we ask questions about that appearance, especially the aspect that the red Ferrari appears to have the characteristic to fulfil a wish of ours, to make us happy. What is that characteristic? Can we find it?
5. [1. *Parts*] We can start by looking at the parts of the car, to see if we can find among the parts that which makes this car uniquely attractive. So we could take a look at the tires, but the tires are not a car and not really attractive either. Maybe it's the cylinders, but they are not a red Ferrari and not really attractive, rather greasy and dirty. The same thing we could say about the window, the hood, the lights, the seats, the steering wheel. But none of that is car, none of that can perform the function of car. None of that is in and of itself attractive.
6. If we analyze all the parts like this, we don't find a red Ferrari at all. We don't find anything that performs the function of a car. We find the car to be empty. Empty of having a characteristic of being a car, functioning as a car. Empty of any characteristic by way it could be attractive and make us happy.
7. [2. *Causes and conditions*] We could look at its causes and conditions. But I guess not much attractive is found in gasoline, electricity, roads and garages.
8. Yet without these things, the Ferrari would not be a car. It would not be able to drive us from A to B and it would not be attractive.
9. [3. *Labelling*] What if we tested it by taking someone else's perspective, maybe a native American from the Amazon? Maybe he or she could verify for us something that is uniquely attractive. We might quickly realize that for that person, this is not a car at all, for he or she does not know car. For this person, this is only a heap of parts. Too small for a house and rusting quickly in the forest of the Amazon.
10. We started with the appearance of a car. A car that exists, it can drive us from A to B. But it appeared to us as attractive and being a car from its own side, as though it revealed its beauty to us, its function to us. But yet when we looked for it, when we looked for its essence, we couldn't find it. We couldn't find it in the parts, nor in the causes and conditions. We could not even find it in the eye of the beholder. We found the car to be empty. Empty of anything from its own side, by which it generated that appearance.
11. Let your mind rest here for a while, however you understand that unfindability, and what that does to the attractiveness of the car and your desire.

### Review and finish

12. With that, we can slowly rise from meditation.

*Lightly edited script, not reviewed by Ven. Gendun  
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